

A 12
REMONSTRANCE
FOR
P E A C E,
BETWEEN

The Kings most excellent Majesty, and his
two Houses of Parliament, assembled at *Westminster*; and the proceedings of his gracious Majesty, and the Commissioners, touching the Treaty; As also, five Propositions to the Kingdom of *England*, concerning the power of her dread Sovereign the King, and the Representative Body of this Nation: With the Oath and Covenant of the King to his people, concerning P E A C E, JUSTICE, MERCY, and TRUTH.

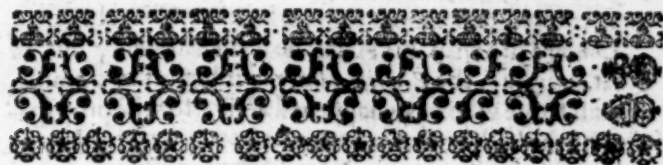
Extreated out of the originall Copy, for the joy and tranquillity of all his Majesties loving Subjects within the Kingdom of England, and Dominion of Wales.

Whereunto is annexed, the Declaration of the Scots; the raising of an Army of 40000. men, and the Resolution of Lieut. Gen. *Cromwell*, and Major Gen. *Lambert*, touching the said Army.



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THE
DECLARATION
OF THE
COMMITTEE OF ESTATES
OF THE
KINGDOM OF SCOTLAND,
FOR

The raising of 40000. Horse and Foot,
and the Resolution of Lieutenant Gen. *Cromwell*,
and Colonell Generall *Lambert* to fight them,
if any attempt be made against *England*.

Right Honored,

THe Comitée of Estates convened at *Edenburgh*,
have declared their Resolutions to raise an Army
of 40000. Horse and Foot, to be divided into 30.
Regiments, for defence and preservation of their own
Kingdom, (as they pretend) But its believed, that upon
Lieut. Gen. *Cromwells* approach near the Borders, the
Clergy and the Marquels of *Argyle* will prevail with the
Kingdom of *Scotland*, for a happy compliance, and deli-
ver the treacherous and perfidious Revolters to justice.

The Earl of *Leven* denies to joyn in the Hamiltonian Engagement, and Lieut. Gen. *David Leslie*, leaves no wayes unattempted, to promote the work of the Church.

Monro lies with his Army near the Borders, but in great straits, the *Engliss Musgraves* begins to tremble, and all those who have happened active, for the propagating of the said work, are like to be brought to justice, the Lieut. Gen. useth his utmost enleavours to interpose and retard their marching towards *Edinburgh*, and to that end endeavours to get between *Monro*, and the said City, *Monroe* declines fighting, but our men sometimes forceth them to it.

Col. Gen. *Lambert* had lately blocked up *Carlisle*, but upon a Letter from the Lieutenant Gen. he drew off, and is now marching towards the Borders of *Scotland*. A conjunction may be had between both Armies, when the 2. Generalls pleaseth, the Souldiers are unanimous and resolved to fight the new levied forces of *Scotland*, if any attempt be made against *England*.

Durham the 14. of September. 1648.

A Remonstrance between the Kings most excellent Majesty, and his loyal and faithfull Subjects of England.

COURT flatterers tell the people of *Acts of Grace*, as our Saviour tells his Apostles of worldly Potentates, that whatsoever they do, be it right or wrong, all men must count them *Gracious Lords*, and Graces may be from them as good men, and they may merit well, as all worthy men do that serve their Kingdoms. The Purl and people in all their Petitions acknowledge many *Acts of Grace*, and it becomes the peoples mouths verie well to praise their *Kings*, but if no Prayers will move him to return to the place where he may continue his *Gracious Acts*, they will be

be so farre from *Graces*, that we may say of them, as we do of works of Super-erogation, they come short of the Law, and so far from merit, that their demerit will undo us, for what shall we be the better for a *Gracious King*, if ungracious men may keepe us from him, and make him war for them against his best Subjects, for if they be not the best that maintain the Parl. (I mean the highest politick power in the Kingdom) I know not who a *Royallist* may be *Rebell*, as well as *Royall power Tyranny*, and both may be resisted without fear of damnation, so a lawfull politick power command it. Private persons may not resist an usurped power, and if God no where allow that which is *Royall*, then his Majestie may not claim it, but think himself more happy, that he holds such a *Royal power* as is mixed with the *Politike power* of his Kingdom, for he hath the lesse to answer for, and may crave pardon of God for the errors of others which he hath trusted, and triumph in his Parl. for the discovery of them, and their ready help to give remedies to all wrongs, and right to all that suffer them. We complain of exactions as extortions, where they cannot be. The Parl. would not call for a penny to enrich it selfe. Not a person but hath spent more of his estate to do others good; then many have done, they desire may have the profit. To answer the Petition of Right, all that can be said is this, that the King will never exact one penny more for himself, but his people; and now in time of *Parl.* by his *Commission of Array*, any thing is taken from his people without their consent, which in *Parl.* might lawfully be had: And in many papers the *Parl.* is accused of wrong, to use their right to require the least of others, and raise the most out of their own estates to save all mens.

O ingratitude! and unspeakable shame, and no wayes excusable but by reproaches of the best deserving men. Warres are begun to know who may make them, & they for whom they should be made, are parted to fight against themselves, for whether they fight against the King or the Parl. they Warre against themselves, Take truly what we have said, and see where justice resides. Divide the *Royall Power* from the *Politique*, and you fight for a Tyranny, which when the King understands he will have small cause to thank them that have carried him from his Parl. To make War upon the *politique power* of any Kingdom is unjust, & he is no good subje& that will not stand up to preserve it to the loss of all he hath, & his owne life. To fight for the *King* is every mans duty, but take heed how you fight for *Royall power* that destroyes the policies of Kingdoms, and I dare say it had bin better for them to die in Parl. that are departed, then to take up Armes and die in fight against it; and the King shall never discharge his Office, till he return to perform it where he left it.

The Oath of a King to his people.

THe *Kings Oath* hath relation to peace and concord, as the end, and all the rest is the means, as *Judgements, Justice, Discretion, Mercy, Truth, Lawes, and Customs*. Judgements Universall, even righteousness, good discretion, tender mercy, approved Truth, just Lawes, received Customs. These the *King* must keep, and cause to be kept, granting and permitting to the People their *election* in the two last, which is not of what they have chosen, but shall choose justly and reasonably: For as the King is bound to the things *asked*, so to what may be justly added at any time, and so *pronounced*, he is obliged by his Oath to observe. All the world may wonder at the way preach-

ers have taken to set at odds the Oath of the King and his people. The Oath of supremacy is to Divines deceived, or deceiving, an inherent power in the person of the King, without, above, against all his Courts, the high Court of Parliament not excepted: nay, least to be regarded, and all this by setting the Royall power against the politique. Can they shew in the Civill law, that Emperours took any such Oath, as to keep, protect, and confirm Laws and Customs chosen by their people? Or that they had Parliaments of equall powers to bind all persons, even Kings themselves, to do nothing in a private capacity, but all in courts of justice. I shall marshall both Oaths together.

The Kings Oath is to do Justice, by his Judges in all courts to all his people, in all causes, whether they concerne questions of doubts in law, or complaints of injuries done to any. The people swear to the Kings Supremacy in all causes, over all persons, not over all Courts or collective bodies; for in them he is only Supream, as they handle all causes, not in his Royall power to be over them, as he is over the persons of men, but in them, as they handle all mens causes.

We do not say the King is over all causes supream, for that indeed were as Divines say, that the Kings supremacy is a power inherent in his person to do any thing by his own authority, without the authority of any court which is contrary to Royall and Politique power, and wholly imperiall & tyrannicall, condemned and protested against by the A'mighty, 1 Sam. 8.9. and forced upon us by the damnable doctrine of Malignant or mistaken Divines, who are to be accused by the King and his people to make them both perjured and to perish by a bloody war; for if Royall power be over all causes as well as persons

sons: Bid adue to all courts of justice, and the Parliament especially; for to speak properly, the Kings Supremacy is only in his high Court of Parliament, as may appear by these reasons. 1. All appeales are made unto it. 2. All repeales are made by it. 3. All Lawes proceed from it. 4. Are Declared by it. 5. Received at the discretion thereof. 6. By this way alone we may appeale from *Cesar* to *Cesar*, and by *Cesar* against *Cesar* reverse any judgment, that is, from *Cesar* in all inferiour Courts we may appeal to *Cesar* in his Parliament; and by *Cesar* in one Parliament, reverse the judgment of *Cesar* in another. And therefore returne (Gracious King) to your Parliament for your Supremacy is not above it, but in it, & wrong you have none, thus to be limited in all Cases, & enlarged over all persons.

There be many that make all *New Lawes*, *Acts of Grace*, and the very being of a *Parliament* the free goodnesse of a King, and Continuance, his meritorious kindnesse. A body called at pleasure, and dissolvable at pleasure. A matter of no trust reposed in the Royall power, but a prerogative transcendent, and remedie without right challenged by the people; be their exigence never so great. We may wonder at two expresse Statutes to call every Yeare a Parliament, and after if need required, and to be dismissed when all Petitions and grievances were heard and redressed, and yet no common right, By this Reason all the Courts of Justice might be shut up and judgement administered when & where the King pleaseth, which makes still for Royall powe, against that which is Politique,

By letters further from the Isle of *Wyghe* it is advertized, That Monday Septemb. 18. The Treaty began, Religion was the first branch insisted on, and it is hoped, (and very probable) that a suddain period will be put to the present distractions of his Majesties subjects, within his Realms and Dominions.

F I N I S.

